

107. C. 110 38. 7346 4  
The Iudgement of the  
Godly and learned Fa-  
ther, M. Henry Bul-  
linger chiefe Preacher  
and Pastor of the Church  
of Zurich in Switzer-  
lande, declaring it to be  
lawfull for the  
Ministers of  
the Church of Englande, to weare the  
Apparell prescribed by the Lawes  
and orders of the same  
Realme.

IMPRINTED  
at London by William  
Seres, dwelling in Paules Church  
yarde, at the signe of the  
Hedgehogge.

The judgement of the  
 Court is hereby  
 given that the  
 same be  
 confirmed



And it is ordered  
 that the same  
 be confirmed

ATTESTED  
 At London the 10th day of  
 June 1784 in the 23rd year of the  
 reign of King George the Third  
 Henry Fox, Esq.  
 Mayor of the City of London

# To the Reader.



**S**INCE THAT  
Maister Bullinger  
himselfe of special  
good wil and zeale  
towards the Church  
of Englande,  
and the Ministers  
of the same, hauing  
trauayled, and taken payne to write  
his iudgemēt in this matter, thought  
it expedient to cōmunicate the same,  
not onely with those two brethren  
here, at whose request he wrote his  
minde herein: But also with certaine  
Byshops of this Realme, as by his let-  
ter to them directed and herevnto an-  
nexed, appeareth: & that for the peace  
& quietnesse of this Church of Eng-  
lande, as he himselfe affirmeth: And  
considering also, that the iudgement  
of two notable learned men, Maister  
D. Bucer, and maister D. Peter Martyr  
touching this controuersie, hath alre-  
dy bene set forth and published, It is  
therefore

## To the Reader.

therefore thought good also to publish in print the sayde iudgement of Maister Bullinger, being a man singularly well learned and Godly, and a worthy Minister in Christes Church, not doubting but that muche good shall insue thereof, both to the stablishing of weake consciences troubled about this matter, and also to the satisfaction of those which without contention or affection seeke only the truth of doctrine in this behalfe.

*Burnetts Letter of his Travels p. 40. 42*





To the Reuerende Fa-  
thers in Christ, D. Ro-

bert Horne B. of Winchester,

D. Grindall B. of London,

D. Parkhurst B. of Norwich

in England. &c.

**R**euerende fathers,  
Honorable, & dearly be-  
loved brethren. The Lord  
Jesus bleste you, and keepe  
you from all euil. We send

you the copie of our writing concerning  
the mater of Apparell, sent by vs to R. &  
S. men learned and godly, our worship-  
ful brethren. And therfore send we it bre  
to you, that ye maye vnderstande, howe  
that we deale not priuately with your  
brethre, without the knowledg of you,  
which are the principall Ministers, and  
that we to the uttermost of our powers  
doe seeke the peace and quietnesse of your  
Churches in all things. And we praye  
the Lord alwayes to keepe the state there,  
and keepe you in con corde. We also ex-  
horde you our right Reuerende, and dea-  
rest

To the Reuerende. &c.

rest brethren, to haue good regarde vnto  
saythfull Ministers, and learned men:  
for such also commonly haue their affec-  
tions. Wherefore the Apostle also war-  
ned men to beare one an others burthen.  
Ye by your authoritie may do much with  
the most excellent Princeesse your Quene,  
intreate ye hir Maestie, that the good  
brethren may be reconciled and restored.  
And we praye you honorable, and deare  
brother M. Morie to whome these letters  
may be first deliuered, that ye will cause  
them forthwith to be caried to the By-  
shop of Norwich, and so communicate  
them with M. Jewell, M. Sandes, and  
M. Pilkington, to whom by Gods grace  
I meane to write the nexte Frankford  
maile. These letters I wrote in all haste  
after in myne owne as in Gualters  
name, and sent them to Basile, thence to  
be conueighed to Andwerpe. We praye  
you hartly to signifye whether ye haue  
receiued them. Fare ye wel right Reue-  
rend. The Lord bless you & your labors.  
At Zurich the thirde of May. 1555.

Your Bullinger.

# The Copie of Master Bullingers Letter to N. and M.



Right Worshypfull  
and welbeloned brethren  
the Lorde Jesus blesse  
you, and kepe you from  
all euill. I haue recey-  
ued your Letters, wher-  
by I perceined you R. to complaine, that  
mine answer made to your question se-  
med ouer short. Albeit I good Brother,  
then saw no cause, neyther now do, why  
I shuld write any long letters. For ye re-  
quired onely my iudgement concerning  
the matter of Apparell, where aboute  
there was contention in Englande. To  
that question I thought good to answer  
you briesly. For I coulde well in fewe  
wordes declare my minde. Furthermoze  
I knewe that D. Peter Martyr of bles-  
sed memorie, had often & at large hand-  
led the same question both at Dreforde  
and here with vs, wherunto I had not  
what



The Copie of M. Bullingers  
what to adde, And I remember that me-  
tion was then made of my minde also,  
in the letter which I wrote to you Bro-  
ther D. And againe to say what I think  
in a worde or two, I can neuer allow it,  
if ye be commaunded to execute your Mi-  
nisterie at an Altar, burthened rather  
than garnished with the Image of the  
Crucifixe, and in a Dassing garment,  
that is, in an Albe and Vestment bea-  
ring on the backe also the Image of the  
Crucifixe. But as farre as I can per-  
ceyue by Letters brought oute of Eng-  
land, there is now no contention for such  
apparell. But the question is, whether  
it be lawfull for the ministers of the gos-  
pell to weare a rounde or square cappe,  
and the whyte Vesture whiche they call  
a Surplesse, by the wearing wherof your  
Ministers maye be discerned from the peo-  
ple: And whether they ought to forsake  
the ministerie, and their sacred place, ra-  
ther than weare such apparell: To this  
question, I answered the right Reuerend  
D. Robert Horne Bishoppe of Win-  
chester the last Part, and that briefly re-  
peating



letter to N. and M.

peating the wordes of D. Martyr. To  
him had my fellow Minister, and deare-  
ly beloned Alliance Rodolph Gualter  
written a little afoze, the copie of whose  
letters I send to you, and our other bre-  
thren, inclosed in these. Therefore if ye  
wil heare vs, and y<sup>e</sup> ye require our iudge-  
ment concerning the matter of Apparel,  
as in your lasse letters ye signified vnto  
me, beholde, ye haue in that Epistle our  
iudgemēt, wherbnto if ye can not agree,  
we truely are most hartily sorie, and ha-  
uing no further counsell, we doe hartily  
and without ceasing pray vnto the Lord  
whom we must in all things & alwayes  
haue respect vnto, that he with his grace  
and might wil ease the present troubles.

You brother N. haue propounded cer-  
taine questions, and our brother M. hath  
gathered moe of the same argumēt. And  
albeit I according to my simple ruden-  
esse neuer liked to haue matters drawē  
into so many questions, and intangled  
in intricate doubtēs, whiche otherwise  
being of themselves moze simple, might  
in fewe wordes and plainly ynough be

The Copie of M. Bullingers  
answered: yet wil I note somewhat bp  
on euerye one, that I maye herein also  
gratifie you my worshipfull and moſte  
dearely beloued brethren, as farre forth  
as my poore skill and abilitie will giue  
me leaue. And I beſeeche you to receyue  
theſe of me your brother and hartie loue  
in good parte, and iudge of them with a  
quiet minde and free from all affections.  
I utterly abhorre contentions, and no-  
thing doe I moze humbly craue at the  
Lordes hande, than that he will remoue  
farre from the Church all contentions,  
which from the beginning and alwayes  
haue greatly annoyed true Godlineſſe,  
and rent a ſunder the Church when it  
was reaſonably quiet and in good caſe.

Where ye aſke, whether lawes of ap-  
parell ought to be preſcribed to Eccleſi-  
aſticall perſons, that thereby they may  
be diſcerned from laye men: I anſwere  
that there is doubtfulneſſe in the worde  
Ought, for if it be take for neceſſarie, &  
pertayning to the obteyning of ſaluati-  
on, I do not think the law makers them-  
ſelues

letter to N. and M.  
selues to be of this minde. But if it be  
meant, that this may be done for comeli-  
nesse and beautie, or estimatiō and or-  
der, to be a certaine ciuill obseruance, or  
some suche thing be vnderstode, as that  
is that the Apostle would haue a church  
Minister or Bishop to be Colmion, y<sup>e</sup> is  
comely, I see not what he offendeth that  
vseth such Apparell, or that commaun-  
deth to vse such.

Whether the Ceremoniall obser-  
uance of the Leuitical Priesthode be to  
be called againe into the Church: I an-  
swere, If a cappe and garment not vn-  
comelye for a Minister, and boyde of su-  
perstition, be commaunded to be vsed  
of Ministers, no man verely can truelye  
saye, that Iudaisme is restored. Fur-  
thermoze I repeate here that I see D.  
Martyr to haue answered to this questi-  
on, who when he had shewed that the  
Sacramentes of the olde Lawe are abo-  
lished, which may not be brought againe  
into the Church of Christ hauing bap-  
tisme and the holye Supper, he added:  
There were neuerthelesse in the Leui-  
B.ij. ticall



The Copie of M. Bullingers  
ficall lawe certaine actions of such sort,  
as they coulde not properly be called ho-  
ly, for they serued for comelynesse and or-  
der, & some comodious vse, which things  
as agreeable to the light of nature, and  
helping somewhat to our commoditie, I  
iudge may both be restored and retained.  
Who seeth not that the Apostles for the  
peace and better agreement of the faith-  
ful, commaunded the Gentiles to abstaine  
from bloud & strangled: These things  
without controuersie were legall and  
Leuiticall. And none of vs is ignozant  
that Liches also are at this day in many  
places appointed to finde the Ministers.  
It is manifest that Psalmes & Hymnes  
are song in the Church, which thinges  
yet the Levites also vsed. And not to o-  
mit this, we haue holy dayes in memory  
of the Lordes resurrection, and others.  
Nowe shall all these be done away bi-  
cause they be monuments of y<sup>e</sup> old lawe?  
ye see then that all the Leuiticals are not  
so abrogate, but that some of them may  
still be vsed. Thus much he.

Whether it be lawefull to commu-  
nicate



letter to N. and M.

nicate with the Papistes in apparell: I  
answere. It is not yet proued that the  
Pope brought difference of apparell in-  
to the Church. Nay, it is certaine that  
difference of apparell is farre more an-  
cient than the Pope. Neyther doe I see  
why we may not communicate with the  
Papistes, in apparell not superstitious,  
but politike and comely. If in nothing  
we might communicate with them, then  
must we forsake all Churches, receyue  
no stipends, vse no baptisme, reade ney-  
ther y Apostles, nor Nicene Creede, yea,  
and then must we alway with the Lords  
Prayer. Neyther doe ye borrow of them  
any ceremonies. Apparell from the be-  
ginning of your reformation was neuer  
remoued, & is still retayned, not by Po-  
pish order, but by force of the Princes  
lawe, as a thing indifferēt and politike.  
So vorely, if ye vse as a ciuill thing the  
Cap and distinct Apparell, it sauoureth  
neither of Iudaisme, nor Monkerie. For  
these seeke to seeme separate from ciuill  
life, and put merite in their peculiar ha-  
bite, So Eustachius Bishop of Sebastia  
was

The Copie of M. Bullingers  
was condēpned, not simplie for his pecu-  
liar habite, but for that he put holinesse  
in it. The Cannons of the Councell of  
Gangra, Laodicea, and of the first Sy-  
node are wel known. If so be that some  
of the common people be perswaded, that  
this sanoueth of Poperie, Jewishnesse  
and Monkerie, let them be admonished,  
and better taught concerning these mat-  
ters. And if by the vndiscrete clamors of  
some, blown out aboute this matter a-  
mong the Common people, many are  
made vnquiet, lette them that doe it be-  
ware, they pul not heauier burthens vpon  
on their owne neckes, and prouoke the  
Queenes Maiestie, & finally bring ma-  
nye faithfull Ministers into daunger,  
whence they shall hardelye be able to  
winde out.

Whether suche as haue hitherto en-  
ioyed their libertie, may with safe consci-  
ence wrappe both them selues and the  
Church in this seruitude, by force of the  
Queenes Injunctions: I aunswere. I  
thinke best to prouide that there be no  
odious disputations, clamors, and con-  
tentions

Letter to N. and M.

tensions about the matter of Apparell,  
and so by suche importunitie occasion be  
giuen to the Quenes maiestie no longer  
to leaue it free for them y<sup>e</sup> hitherto haue  
v<sup>s</sup>ed their libertie, but being exasperated  
with their outcries be in maner forced  
to commaunde either to receiue the eccle-  
siasticall Apparell, or giue ouer their  
rowmes. Surely me think it a straunge  
thing (I speake it vnder your correction  
right worshipfull and welbeloued Bre-  
thren) that ye perswade your selues, that  
ye may not with safe conscience submitte  
your selues and the Churches to the ser-  
uitude of Apparell, and doe not rather  
weighe, that if ye will not vse a thing  
méere pollicike and indifferent but still  
contende odiously, into what a seruitude  
ye then bring both your selues and your  
Churches, by leauing of your rowmes,  
and setting of the Churches wide open  
vnto Molues, or at the least to more vn-  
fit Teachers, which are not so furnished  
as ye be to instruct the people, haue ye  
then well defended the libertie of the  
Church, when ye minister occasion to  
B.ij. oppresse



The Copie of M. Bullingers  
oppreſſe the Church with more and hea-  
uier burdens : ye are not ignorant what  
a number ſeeke for, how they be affected  
towards the preaching of the Goſpell,  
what manner of perſons ſhall ſucceede in  
your places, and what is to be looked for  
at their hands.

Whether the Apparell of the cleargie  
be a thing indifferent: Verilie it ſeemeth  
a thing indifferent, being a ciuill thing,  
and hauing regarde to comelineſſe, order  
and beautie, without putting anye Reli-  
gion in it. Thus much briefly I thought  
to ſay to your questions my right well  
learned and welbeloued Brother B.

Nowe I come to the questions of our  
brother B. alſo, in declaration whereof  
I will peraduenture be ſhorter. Whether  
peculiar Apparell diſtinct from laye  
men were euer appointed for miniſters  
of y<sup>e</sup> Church : Whether at this day ſuch  
ought to be appointed in reformed Church-  
es alſo : I anſwere : That in the olde  
Church there was diſtinct Apparell of  
prieſtes it appeareth by the eccleſiaſticall  
hiſtoꝛie of Theodoret lib. 2. cap. 27. and

Socrates



letter to N. and M.

Socrates lib. 6. cap. 22. And y<sup>e</sup> they bled Pallium in ministratio, none y<sup>e</sup> hath but ouer seene the monumentes of olde writers, can be ignorant. Therefore I signified afoze that diuersitie of apparel had not his beginning of y<sup>e</sup> Pope. Eusebius at the least recordeth out of y<sup>e</sup> molle aun-  
cient writers, how that John the Apostle wore at Ephæsus a Bishops attire vpon his head, terming it: Pelatum seu Lamina pontificalis. As touching saint Ciprian the holy martyr, Pontius the Deacon writeth, that a little before he shoulde be beheaded, he gaue vnto him that shoulde behead him, his vesture called Birrus, and to his Deacon, his vesture called Dalmatica, and so stode himselfe in limmen. Furthermoze Chrysostome maketh mention of the whyte vesture of ministers of the Church. And it is certayne that Christians when they came first vnto Chrestes religion, and to the Church, for a gowne put on a cloke. For which cause when they were mocked of the Gentiles Tertullian wrote a very learned treatise de Pallio. I coulde  
C. 1. bring

The Copie of M. Bullingers  
bryng forth the manye other things of this  
sorte, if these were not sufficient. In  
deede I had rather haue nothing layed  
vpon the ministers against their willes,  
and that they might vse the maner of the  
Apostles, but for as much as y<sup>e</sup> Queenes  
Maiestie requireth the Cap only and the  
Surplesse, wherein (as is oftentimes  
sayde already) she putteth no Religion,  
and the same things haue bene vsed of  
the auncient Fathers, when the Church  
was in better case, without all supersti-  
tion and fault, I woulde with good Mi-  
nisters not to put all the going forward  
of Religion in these things; as if they  
were all, and summe, according to the  
prouerb, but yelde somewhat to the time  
and not odiously to strue about a thing  
indifferent, but iudge soberly that these  
things may be borne, but we must goe  
forwarde with the tyme. For that suche  
are nearer to the simplicitie of the Apost-  
les as knowe no such differences or en-  
force them not, & yet in the meane whyle  
abhorre not discipline in Apparell.

Whether prescription of Apparell a-  
græth

letter to N. and M.

græth with chꝛistiā libertie? I answered:  
That things indifferent admitte some-  
time pꝛescription, and enfoꝛcement also,  
as I may terme it, as touching the vse,  
and not foꝛ necessitie, so as that which  
is by nature indifferent shoulde be thrust  
vpon the conscience as necessarie, and so  
yᵐ mindes dziuē into scrupolositie. Times  
berilie, and places of holy assemblies,  
are rightely compted among indifferent  
things, and yet if these then be no set oꝛ-  
der, what confusion I pray you, and dis-  
order woulde growe therevpon?

Whether any new ceremonies maye  
be heaped beside the expꝛesse rule of the  
woꝛde of God? I answered, that I lyke  
not heaping of new ceremonies, and yet  
I demie not but that some may be oꝛdey-  
ned, so that the seruice of God be not put  
in them, but appointed foꝛ order and  
discipline. Chꝛist himselſe kept the feast  
oꝛ ceremonie of the Encœnia oꝛ dedica-  
tion, and yet we finde not this feast pꝛe-  
scribed in the lawe. To be shorte, the  
greater part of yᵐ pꝛopositions oꝛ questi-  
ons concerning Apparell, standeth in  
C.ij. this



The Copie of M. Bullingers  
this, whether lawes for Apparell ought  
or be lawfull to be made in the Church.  
And it bringeth the question to a gene-  
ralitie, to wit, what order may be taken  
for ceremonies. To these propositions I  
answere briefly, that I for my parte I  
had rather haue no ceremonies, but such  
as are necessarie, thrust vpon the Church,  
yet in the meane season I graunt, that  
lawes concerning ceremonies, peraduen-  
ture not very necessarie, and sometimes  
vnpromisable, may not straight waye be  
condemned of impietie, and so troubles  
and schismes rayled in the Church, so  
long as they be voyde of superstition, and  
the things are in their owne nature in-  
different.

Whether it be lawfull to restore the  
abolished rites of the Iewes, & to trans-  
late ceremonies properly dedicate to reli-  
gion of Idolaters, to the vse of refo-  
rmed Churches: To this question I an-  
swere afore, when I entreated of Leui-  
ticall rites. And I would not haue I-  
dolatrous rites vnpurged of errors,  
translated into reformed Churches. And  
agayne,



letter to N. and M.

agayne, and on the contrarie parte, it might be demaunded, whether receyued Rytes, superstition being remoued, may not by discipline and order be retained without sinne.

Whether conformitie in ceremonies, be of necessitie to be enacted; I answered, That conformitie in ceremonies is not peradventure necessarie in al Churches. In the meane season if a thing not necessarie be commaunded, so that the same be not vngodly, it seemeth not that therfore the Church shoulde be forsaken. There was not conformitie in rites in all the olde Churches. Yet suche as kept not conformitie, reprobued not the keepers of vniforme rites. And I am easely perswaded that pollitike wise men vrgē this vniformitie of rites, bicause they thinke it maketh vnto con corde, and bicause the Church of al Englande, is one Church, wherein if there be no impletie mixed, I see not howe ye can so fiercely sette your selues againste suche orders being not euill.

Whether Ceremonies openly offen

C. iij.

fine

## The Copie of M. Bullingers

Time may be retayned : I aunswere, that offence ought to be auoyded. In þ̄ meane time, we must beware that we couer not our owne affections vnder the name of offence. We knowe there is an offence giuen, and an offence taken, and as it were sought of our selues. I dispute not now, whether you can for a thing indifferent without giuing of grievous offence, forsake the Churches that Christ dyed for.

Whether any orders are to be borne in the Church, which in their owne nature in deede are not vngodlie, but yet make nothing for edificatiō : I aunswere, if the orders which the Quenes maiestie enioyneth you be voyde of impietie, ye ought rather to beare them than forsake your Churches, for if the edifying of the Church is chiefly to be sought in this matter, verily we shall soner destroy the Church by forsaking it than by putting on the Apparell. And where vngodlynesse is not, neyther the conscience offended, there must we not giue ouer, though we shoulde beare some seruitude. And  
here

letter to N. and M.

here agayne it might be demaunded,  
whether Apparell may iustly be compted  
seruitude, so farre forth as it serueth to  
comlynesse and order.

Whether þe Prince ought to prescribe  
anye thing to the Churches in Ceremo-  
nies without the good will and free con-  
sent of ecclesiasticall persons. I answered,  
if the Prince shoulde alwayes haue stay-  
ed for the good will of his cleargie, parad-  
uenture the moste wise and godly kings  
Iosaphat, Ezechias, Asa and Iosias and  
other good Princes, had neuer brought  
the Levites and Ministers of the Church-  
es into order. Albeit my mind is not at  
all, that Bishops shoulde be shut out of  
consultations for the Church. Againe I  
would not haue them chalenge such au-  
thoritie to themselves as they haue usur-  
ped against Princes and Magistrates in  
Papacie. Neyther woulde I haue Bi-  
shops to holde their peace and agree vnto  
to vniust ordinaunces of Princes.

The last two questions touch the ma-  
ter nearer. Whether it were better in  
thys order to serue the Church, or  
for



The Copie of M. Bullingers  
for these thinges to be cast out of eccle-  
siasticall function : And whether good  
Pastors may for the neglecting of suche  
Ceremonies, iustly be put from the mi-  
nisterie : I answered, if there be no super-  
stition nor impietie in the rites, and yet  
they are enforced, and enioyned good Pas-  
tors, which had rather be discharged of  
them, in deede I will graunt, and that  
more liberally than needeth, that a bur-  
then and seruitude is layde vpon them,  
but I will not graunt, and that for most  
iust causes, that therefore they shoulde  
forsake their place or ministerie, and giue  
ouer vnto Colues, as it hath bene sayd  
already, or to vnfitter Ministers, special-  
ly when libertie to preache is not taken  
away, and provision may be made that  
no further seruitude creepe in, and many  
such like things.

I haue sayde what I thought to be  
saide of the matters propounded in ques-  
tion, knowing that other men for their  
learning coulde haue better and more  
finely discussed them, but bicause it was  
your mindes, that I shoulde answer,

letter to N. and M.

I haue done as I coulde , leauing to o-  
thers at libertie both pen and iudgement.  
To ende , my minde is not with these,  
to force or entangle any mans consciēce,  
but I offer them to be examined , and I  
aduisse, that no man in this controuersie,  
frame himselfe a consciēce , of a desire  
to contende . And I exhort you al by Je-  
sus Christ our Lord, the Saviour, Head,  
and King of his Church, that euery  
one well weighe with him selfe , which  
way he shall more edifie the Church of  
Christ, by putting on the Apparell as a  
thing indifferent; for order and comely-  
nesse sake, and so far somewhat making  
to con corde and profite of the Church, or  
for Apparell to forsake the Church, and  
leauie it to be possessed afterwarde if not  
of manifest W olues, yet of unfitter and  
worste Ministers at the least. The Lord  
Jesus graunt you to see, sa uour, and fol-  
low that which maketh to his glory, and  
the safetie and peace of his Church. Fare  
ye well in the Lord , together with all  
the faithfull Ministers. Wee will hear-  
tily praye to the Lord for , you that ye  
D. J. may

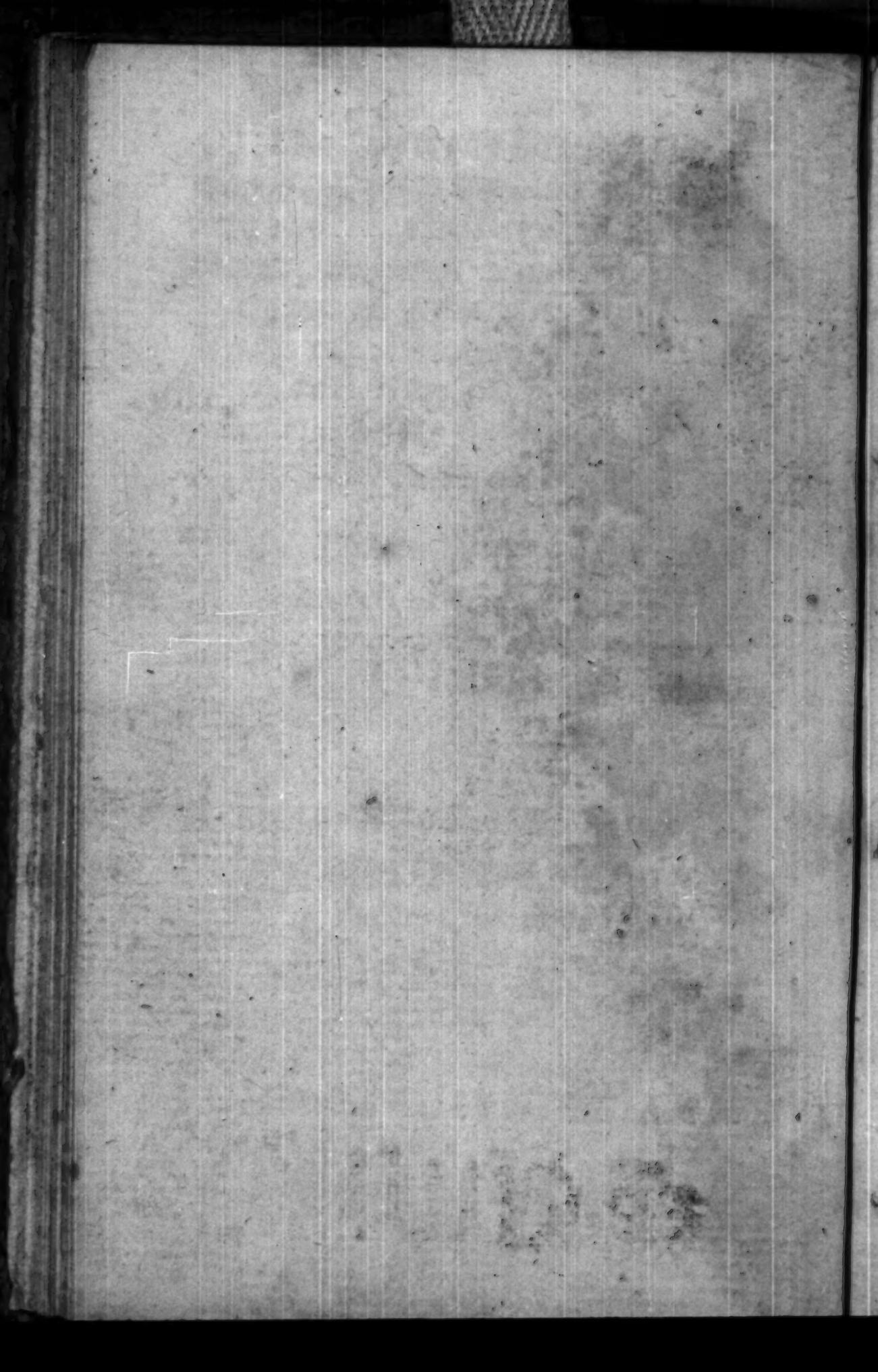
The Copie of M. Bullingers  
maye thinke and doe, that is holpe and  
holesome. D. Gualter hath him moste  
heartily commended vnto you, & wish  
eth you all prosperitie. And so doe  
the rest of the Ministers also. At  
Zurich the first day of May  
In the yeare of our  
Lorde. 1566.

Henry Bullinger, Minister of the  
Church of Zurich: in his  
owne, and Gualters  
name.

Imprinted at London by  
William Seres, dwelling  
in Paules Church yarde, at  
the Signe of the  
Hedgehogge.







# Reuerendis in Christo

Patribus D. Roberto Horno Winton. D. Grindallo Londonien. & D. Par-  
cia Ebo Noruicen. Episcopis in Anglia, Dominis nostris colendissimis, & fratribus charissimis.



REUERENDI VIRI,  
Domini honorandi, & fratres  
charissimi. Dominus Iesus  
benedicat vobis & seruet ab  
omni malo. Mittimus scriptū  
nostrum de re vestiaria da-  
tum à nobis ad N. & M. viros doctos & pios,  
fratres nostros colendos. Ideo autem mittimus  
ad vos, vt intelligatis, in seijs vobis primarijs  
ministris, nihil nos priuatim agere cū fratri-  
bus, & quod per omnia pacem ecclesiarum ves-  
trarum, quantum quidem possumus, querimus.  
Oramus quoque dominum, vt rebus vestris  
semper consulat, & vos seruet in concordia. Vos  
hortamur viri reuerendi, & fratres chari. vt  
rationem habeatis fidelium ministrorum, &  
doctorum hominum, habent hi serè suas affec-  
tiones: vnde Apostolus quoq; monuit, vt alijs  
aliorum



Domini N. & M.

aliorum onera portent. Vestra auctoritate pluri-  
mum potestis apud sereniss. D. Reginam, apud  
eius maiestatem efficite, ut boni fratres recon-  
ciliantur et restituantur. Rogamus item ut tu  
D. Horne observande domine, & frater charis-  
sime, cui primum hæc literæ dari possunt, ilico  
cures eas perferri ad D. Noruicensem, easq; cō-  
munes habeatis cum D. Iuello, D. Sando, &  
D. Pilchinthono, quibus proximis nundinis  
Frankford. deo volente scribam. Has festina-  
tissime exaravi, tam meo, quam Gualtheri no-  
mine, & Basileam misimus inde transportan-  
das Antuerpiam. Vos sedulo oramus, ut  
significetis, an receperitis. Optime vālete  
viri reuerendi. Dominus benedi-  
cat vobis & vestris labo-  
ribus. Tiguri. 3. Maij.

1566.

**Bullingerus vester.**

# Dominis N. et M.



DOMINVS IESUS benedicat vobis, viri ornatissimi & fratres charissimi, ac seruet vos ab omni malo. Accepi literas vestras, ex quibus intellexite. N. con-  
queri, quod mea responsio data ad tuam quaestionem, nimis videatur accisa. Ego vero, mi frater, tunc non vidi, neq. nunc video quorsum oportuerit copiosiores scribere literas. Nam rogabas tu duntaxat, quae esset mea de re vestiaria, de qua contendebatur in Anglia, sententia. Ad hanc quaestionem breuibus tibi respondendum putavi. Nam breuibus meam sententiam dicere potui. Dein sciebam beata memoria D. Pet. Martyrem & Oxoniae & hic, eandem quaestionem tractauisse sapius & fusius, quibus quod adijcerem non habebam. Memini vero in literis ad te. M. fratrem datis, mea quoq. sententia factam tunc quoq. fuisse mentionem. Et vt iterum vno & altero verbo quod sentio dicam: Nunq. probaucrim si iubeamini vestrum exequi ministerium, ad animam crucifixi imagine oneratam magis q. ornata,

Dominis N. & M.

natam, & in veste Missatica, hoc est, in alba  
& Casula, quæ à tergo quoq<sup>ue</sup> ostendet crucifixi  
imaginem. At quantum ex literis ex Anglia  
allatis intellego, nulla nunc est de eiusmodi ves-  
te contentio: Sed questio est: An liceat Mini-  
stris Evangelicis portare pilcum rotundum vel  
quadratum, & vestem albam, quam nuncu-  
pant superpellicium, qua minister ornatus, à  
vulgo discernatur? Et an oporteat ministeriū  
vel stationem sacrā citius relinquere, q̄ huius-  
modi vestibus uti? Respondi ad hanc questio-  
nem preteritis nundinis Reuerendo viro Do-  
mino Roberto Horno Winton. Episcopo, & qui-  
dē breuibus repetens verba D. Martyris. Scrip-  
serat eidē paulo ante Symmiſta, & affinis me-  
us charissimus D. Rodolphus Gualtherus, cuius  
exemplum hisce inclusum ad vos & ad alios  
fratres nostros mitto. Ergo si nos audire vultis,  
nostrumque iudicium de re vestiaria expetitis,  
sicut vltimis vestris ad me literis significaba-  
tis, en habetis in illa Epistola nostrum iudici-  
um, cui si acquiescere non potestis, dolemus sane  
quā vehementissime, & cū nullum nobis ampli-  
us supersit consilium, Dominum, qui in omni-  
bus & semper respiciendus est, ex animo & in-  
cessanter oramus, ut ipse gratia sua atq<sup>ue</sup> potentia  
rebus



Dominiis N. & M.  
rebus afflictis consulat.

Quæstiones aliquot tu N. frater proposuisti  
plures vero eiusdem argumenti M. noster con-  
textuit. Licet vero pro mea simplici ruditate,  
nunq̃ probauerim res in tot distrabi quæstio-  
nes, & nodis innecti implicatioribus quæ alio-  
qui simplices per se, breuibus & satis per-  
spicue expediri potuerant, aliquid tamen anno-  
tabo ad singulas, ut hac quoq̃ in re, vobis Domi-  
nis meis obseruandis & fratribus charissimis,  
quantum per meam possum infantiam acumen-  
què retusum magis q̃ acutum, inseruiam. Vos  
autem oro ut benigne hæc à me fratre vestro  
vestriq̃ amantiſſimo accipiat is, & de his animo  
iudicet is ab affectibus purgato atq̃ tranquillo.  
A contentiõibus abhorreo prorsus, & nihil  
magis supplex peto a domino, quam ut ab eccle-  
sia longe remoueat contentiones, quæ ab initio  
& semper plurimum nocuere vera pietati, &  
ecclesiam vtcunq̃ pacatam & florentem, la-  
cerarunt.

Cum quæritur an debeant ecclesiasticis  
leges prescribi vestiaria, ut ijs distinguantur à  
laicis. Respondeo, Ambiguitatem esse in verbo  
Debere. Si enim accipiat ur pro necessario, &  
quod ad salutem consequendam pertineat, nun-

*Dominis N. & M.*

arbitror hoc velle vel ipsos legum authores. Si vero dicatur posse hoc fieri decoris ornatusq; vel dignitatis & ordinis gratia, ut sit civilis quedā observatio, aut tale quid intelligatur quale illud est quod Apostolus vult ministrū vel Episcopū ecclesiæ, Colmion, compositū inq; vel ornatum esse, non video quid peccet qui veste huiusmodi utitur, aut qui eiusmodi veste uti iubet.

An ceremonialis cultus Levitici sacerdotij sit revocandus in ecclesiam? Respondeo, Si pileus & vestis non indecora ministro, & quæ superstitione carent, iubeantur usurpari à ministris nemo sane dixerit verè Iudaismum revocari. Preterea repeto hic quod ad hanc questionem video respondiße D. Martyrem, qui ubi ostendisset sacramenta veteris legis esse abolita quæ non oporteat reducere in ecclesiam Christi, quæ habeat baptismum & sacrā cœnam, subiicit: Fuerunt nihilominus in lege Levitica actiones aliquæ ita comparatę, ut propriè sacramenta dici non possent. Faciebant enim ad decorem & ordinem & aliquam commoditatem, quę ut lūmini naturę congrua, & ad nostram aliquam utilitatem conducentia, ego & revocari & retineri posse iudico. Quis non videt Apostolos pro pace & convictu credentium faciliori, mansisse

Domini's N. & M.

classe gentibus ut à sanguine & praefocato abstinerent? Erant hæc extra controuersiam legalia & Leuitica. Decimas quoq; hodie multis in locis institutas esse ad alendos ministros nemo nostrum ignorat. Psalmos & Hymnos cani in sacris cœtibus manifestum est, quod tamen Leuitæ quoq; usurparunt. Utq; hoc non omittā, Dies habemus festos in memoriam Dominica resurrectionis, & alia. An vero illa omnia erunt abolenda, quia sunt vestigia legis antiquæ? Vides ergo non omnia Leuitica sic esse antiquata, ut quedam ex ijs usurpari non possint. Hæc ille. An vestitu cum papistis communicare liceat. Respondeo, non dum constat Papam discrimen vestium induxisse in Ecclesiam. Imo discrimen vestium constat esse Papa longe vetustius. Nec video cur non liceat vestitu non superstitioso, sed politico & composito communicare cum papistis. Si nulla re cum illis communicare liceret, oporteret & templa omnia deserere, nulla accipere stipendia, non uti baptismo, non recitare symbolum Apostolorum & Nicenū, adeoq; abicere orationem dominicam. Neq; vos mutatis ab eis vllas ceremonias. Res vestiaria ab initio reformationis nunq; fuit abolita, & retinetur adhuc non lege papistica



Dominis N. & M.

rica, sed vi edicti Regij, ut res media & politica.

Ita sane, si ut re civili utamini pileo & veste peculiari, non hoc redolet Iudaismus neq, Monachismus. Nam hi volunt videri a civili vita separati, & constituunt meritum in peculiari sua veste. Sic Eustachius. Sebastia Episcopus damnatus est, non simpliciter propter peculiarem vestem, sed quod in veste religionem constitueret. Noti sunt Gaugreu. Concilij canones, Laodicensi, & VI. Synod. Quod si ex plebe nonnulli sunt persuasi redolere hoc papismus, Iudaismus & Monachismus, admoneantur, & recte de his instituantur. Quod si importunis quorundam clamoribus hac de re ad vulgus profusis, multi inquieti redduntur, videant qui hoc faciunt, ne grauiora sibi onera imponant, Regiamq, Maiestatem iritent, deniq, multos fideles Ministros in discrimen adducant, ex quo vix emergere queant.

An qui libertate sua haecenus acquieuerunt, vi edicti Regij, hac seruitute implicare & se & ecclesiam, salua conscientia possint? Respondeo, Cauendum ego censeo ne odiosius disputetur, clametur, & contendatur de re vestitaria, atq, importunitate hac detur occasio Re-

gia

Domini N. & M.

gia Maieſtati, ut liberū amplius illis nō relin-  
quat, qui libertate hactenus uſi ſūt, ſed clamo-  
ribus neceſſarijs irritata, mandet vel ſumere  
veſtes illas eccleſiaſticas, vel cedere ſtatiōe ſua.  
Mirū ſane mihi videtur (veſtra pace viri orna-  
tiſſimi, & fratres chariſſimi dixerim) quod vo-  
bis perſuadetis, ſalua conſcientia vos & eccleſi-  
as ſeruituti veſtaria ſubijcere non poſſe, & non  
potius expenditis, ſi re politica & indiſſerēti uti  
nolitis, & perpetuo cōtendatis odioſius, cuiuſ-  
modi ſeruituti & vos & eccleſias ſubijciatis,  
qui veſtra ſtatione cedētes, lupis expomitis eccle-  
as, aut ſaltem parū idoneis doctōribus, qui non  
equē ut vos ad docendū populum ſunt inſtruc-  
ti. An vero eccleſias in libertatem aſſeruiſtis,  
quando occaſionē ſuppediatis, eccleſiam pluri-  
bus grauioribusq; oneribus opprimendi? Non ig-  
noratis quid multi querant, quomodo erga E-  
uāgelij predicationē ſint affecti, & quales vobis  
ſucceſſuri ſint, & quid de illis ſperandum ſit.

An veſtitus clericalis ſit res indiſſerens?  
Videtur ſane res indiſſerens cum ſit res ciuilis,  
ac decori, ornatus, ordinisq; habeat rationem in  
qua cultus non conſtituitur. Hac breuibus ad  
tuas volui reſpondere Doctiſſime & dilectiſſi-  
me, mi Frater N.

Dominis N. & M.

Iam venio & ad M. nostri quaestiones, in quibus exponendis ero fortasse breuior. An vestitus peculiaris à laicis distinctus, ministris ecclesiae nunq̃ fuerit constitutus? an & hodie in reformata ecclesia debeat cōstitui? Respondeo, in veteri ecclesia fuisse peculiarem presbyterorum vestitum apparet ex historia ecclesiastica Theodreti lib. 2. ca. 27. & Socratis lib. 6. ca. 22. pallio in sacris vsos esse ministros; nemo ignorat qui veterum monumenta obiter inspexit. Ideo antea submonui diuersitatem indumentorum non habere suam originem à papa. Eusebius certe testatur ex vetustissimis scriptoribus Iohannem Apostolum Ephesi petalum seu laminam gestasse pontificalem in capite. Et de Cypriano martyre testatur Pōtius Diaconus quod cum iugulum carnifici praeberet vellet ei prius birrum dedisse, diacono vero dalmaticam, atq; sic ipsum in lincis stetisse indutum. Præterea vestis candidæ ministrorum meminit Chrysostomus. At certum est Christianos cum a Gentilismo conuerterentur ad Euangelium & ecclesiam, pro toga induisse pallium: Ob quam rem cum ab infidelibus irriderentur, Tertullianus librum de pallio scripsit eruditissimum. Alia huius generis plura proferre possem, nisi  
hac



Domini N. & M.

hæc sufficerent. Mallem quidem nihil inuitis  
inijci ministris, & eo: ea uti posse consuetudi-  
ne, qua Apostoli. Sed quando Regia Ma-  
iestas pileum tantummodo & candidam vesa-  
tem inijcit, in qua cultum (quod sepe iam re-  
petitum est) non constituit, eademq; res apud  
veteres, dum meliores adhuc ecclesia res es-  
sent, usurpata sunt absq; superstitione & cul-  
pa, optarem bonos ministros in his, non ut in  
prora & puppi, quod dicitur, totum constitutare  
Religionis profectum, sed dare aliquid tempori  
& de re indifferenti non odiosius altercari, sed  
modeste iudicare, hæc quidem fieri posse, sed pro-  
ficiendum cum tempore. Propiores enim esse A-  
postolica simplicitati, qui discrimina illa igno-  
rēt, aut non urgeant, interim tamen à discipli-  
na in amictu non sunt alieni.

An vestium præscriptio congruat cū Chris-  
tiana libertate? Respōdeo, Res indifferentes ad-  
mittere aliquando per scriptiōem adeoq; coacti-  
onem, ut sic dicam quo ad vsum, & non quo ad  
necessitatem, ut aliquid scilicet quod natura  
sit indifferens, ut necessarium conscientie ob-  
trudatur, & ita animis inijciatur religio.  
Tempora certe & loca sacrorum cœtuum recte  
habentur inter indifferentia, & tamen si hæc

Bz

nulla

Dominus N. & M.

nulla sit præscriptio, quanta obsecro confusio cō-  
turbatioq<sup>3</sup> orietur?

An vlla ceremonia noua præter expressum  
præscriptum verbi Dei cumulari possint? Res-  
pondeo, me non probare si noua cumulentur ce-  
remonia: sed tamen aliquas institui posse non  
negarim, modo in eis non statuatur dei cultus,  
sed instituantur propter ordinem & discipli-  
nā. Christus ipse Enceniorum festum vel cere-  
moniam seruauit, nec tamen lege præscriptum  
legimus hoc festum. In summa, propositionum  
vel questionum de re vestiaria potior pars de eo  
disputat, An de vestibus leges in ecclesia con-  
di vel debeant vel possint? Ac questionem re-  
uocat ad genus, quidnam videlicet de ceremo-  
nijs statuere liceat? Ad has propositiones pau-  
cis respōdeo, me quidem malle nullas ceremoni-  
as nisi necessarias obtrudi ecclesiae, interim  
tamen fateor non posse statim leges de his, forte  
non adco necessarias, aliquando & inutiles,  
damnari impietatis, turbasq<sup>3</sup> & schisma exci-  
tare in ecclesia, quum videlicet superstitione ca-  
rent & res sunt sua natura indifferentes.

An ritus Iudaeorum antiquatos renouare,  
religioniq<sup>3</sup> Idololatrarum proprie dicatos, in v-  
sus reformatarum ecclesiarum liceat transfer-  
re?

Dominis N. & M.

re? De hac questione antea respondi, ubi disserui de Leviticis ritibus. Nolim vero ritus Idololatricos nō repurgatos ab erroribus transferri in ecclesias reformatas. Rursus vero & ex aduerso quari poterat, an recepti ritus, remota superstitione, propter disciplinam & ordinem retineri siue peccato non possint?

An conformatio in ceremoniis necessario sit exigenda? Respondeo. Conformationem in ceremoniis in omnibus ecclesijs forte non esse necessariam. Interim si precipiatur res non necessaria, rursus tamen non impia, ob eam, ecclesia non videtur esse deferenda. Non fuit in ritibus conformitas in omnibus ecclesijs vetustioribus. Quae tamen conformibus utebantur ritibus, eas non vituperabant conformitate carentes: facile autem credo viros prudentes atq; politicos conformationem rituum urgere, quod existiment hanc facere ad concordiam, & quod una sit ecclesia totius Angliae: In qua re si nihil impij misceatur, non video quomodo eiusmodi non malis institutis, hostiliter vos obijciatis.

An ceremoniae cum aperto scandalo coniunctae retineri possint? Respondeo, scandalum vitari oportere. Videndum interim ne sub scandalo nostras affectiones contegamus. Non ignora-



Dominis N. & M.

is aliud quidem datum, aliud vero acceptum  
& ultro accersitum esse scandalum. Non dis-  
puto nunc an vos sine gravi scandalo dato dese-  
rere possitis ecclesias, pro quibus Christus mor-  
tuus est, propter rem indifferentem.

An vllæ constitutiones ferendæ in ecclesia,  
quæ natura sua impiæ quidem non sunt, sed ta-  
men ad ædificationem nihil faciunt? Respon-  
deo, si constitutiones impietate careant, quas vo-  
bis imponere vult Regia Maiestas, ferendæ  
sunt potius q̃ deserendæ ecclesiæ. Si enim ædi-  
ficatio ecclesiæ hac in re potissimum est spectan-  
da, deserendo certè ecclesiam plus destruxerimus  
ecclesiam, quam vestes inducendo. Et ubi abest  
impietas, nec læditur conscientia, ibi cedendum  
non est, licet aliqua imponatur servitus. Inte-  
rim vero queritur sus poterat an sub servitu-  
tem iuste referamus rem vestiariam, quatenus  
facit ad decorem & ordinem.

An quicq̃ ecclesijs à principe præscribendum  
in Ceremonijs sine voluntate & libero consensu  
Ecclesiasticorum? Respondeo, Si voluntas Ec-  
clesiasticorum semper sit expectanda principi,  
nunq̃ forte sapientissimi & p̃ssimi Reges Io-  
saphat, Ezechias, Asa, & Iosias, aliq̃ princi-  
pes boni, levitas & ministros ecclesiarum re-  
degissent

Domini N. & M.

degiſſent in ordinem. Quamvis nolim prorsus  
excludi Episcopos a consultationibus ecclesiasti-  
cis. Nolim rursus eos eam sibi potentiam vendi-  
care, quam sibi vsurparunt contra principes &  
magistratus in papatu. Nolim item tacere Epis-  
copos & consentire ad iniqua principū instituta.

Postremae quaestiones duae propius ad rem ipsā  
accedūt, An consultius sit ecclesiae sic inservire,  
an propterea ecclesiastico munere ejci? Et, an  
boni pastores iure ob huiusmodi ceremonias neg-  
lectas à ministerio amoveri possint? Respondeo,  
si in ritibus nulla est superstitio, nulla impietas,  
urgentur tamen, & imponūtur bonis pastoribus  
qui mallent illos sibi non imponi, dabo sane, &  
quidem ex abundanti, onus & servitutem ipsis  
imponi, sed non dabo, idq; iustissimis ex causis,  
stationem vel ministerium propterea esse deserē-  
dū, & locum cedendū lupis, ut antea dictū est,  
vel ineptioribus ministris, praesertim cū maneat  
libera predicatio, caeteriq; possit ne maior obtrus-  
datur servitus, & multa huius generis alia.

Dixi quae mihi videbantur dicenda de propo-  
sitis quaestionibus, non nescius alios pro sua e-  
ruditione longe elegantius meliusq; potuisse ex-  
cussisse, sed quia ita voluistis ut responderem,  
feci quod potui, liberum alijs relinquens de his

Dominis N. & M.

& calamum & iudiciū. Quod superest, nullius  
ego his conscientiam urgere & irretire volo, sed  
examinanda propono, moneoq, ne quis in hac cō-  
trouersia ex cōtentionis studio sibi faciat consci-  
entiā. Hortor item vos omnes per Iesum Christū  
Dñm nostrū, Ecclesie sue seruatore, caput &  
Regē, ut probe quisq, apud se expendat, vtra nam  
re plus edificarit ecclesiā Christi, si propter ordi-  
nē & decorē vestibus utatur, ut re indifferentis,  
& hactenus ad concordia, utilitatemq, ecclesie  
nonnihil faciente, an vero propter rem vestiariā  
deserat ecclesiam, occupandā postea si non a lupis  
manifestis, saltē a ministris minime idoneis &  
bonis, Dominus Iesus det vobis videre, sapere, &  
sequi quod facit ad gloriā eius, & ecclesie pacem  
& salutem. Valete in domino vna cum omnibus  
fidelibus ministris. Orabimus sedulo pro vobis  
dominum, ut ea sentiat & faciat, quae sancta  
sunt & salutaria. D. Gualtherus amicissime  
vos salutat, & omnia scilicet vobis precatur,  
faciunt hoc ipsum reliqui etiam ministri. Ti-  
guri Calend. May Anno Domini. 1566.

Henricus Bullingerus Tigurina Ecclesie  
minister, suo, & Gualtheri nomine.

EXCVSVM LONDINI APVD  
Guillihelmum Seres. Anno. 1566.



